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UNESCO

THE WILL TO PEACE

FIFTY years ago our fathers stood at the threshold of the Twentieth Century. That was a time of progress and of belief in progress, and the eyes of all men looked forward to the future. But events were soon to dash their hopes. Twice, since then, war has plunged the world into bloodshed and horror. And our generation asks today : « What grounds have we for belief in a better future ? »

It would be easy — but quite unjust — to blame the men of the Twentieth Century for errors which are, after all, but the result of earlier centuries of self-interest, of greed and of misunderstanding. Why were the men of 1900 so certain that they were moving into an era of peace and well-being ? What had the Nineteenth Century done but extol the glories of nationalism? There were enlightened exceptions, but in the main it is fair to say that the man of 1900, so certain of the glorious prospects of the days to come, saw world history from a purely national angle. His ancestors had, no doubt, fought for liberty, for equality, for fraternity—but it was for liberty and for fraternity in a world still divided by the barriers of frontiers and of customs. There were a few peoples who ruled and made history, but in most of the others, history was imposed. Was it reasonable, in such a world, to expect any peace other than one of mere resignation?

The wars of the Twentieth Century have, indeed, made things no better. But through suffering men have at least—and at last—learned the unity of human destiny. We have learned, by tragic experience, to believe what the philosophers had vainly attempted to teach us: that no man can save himself alone; that no class, no state, no race, no nation, can save itself alone. As Dostoievsky wrote: "We stand responsible for all things, before all men." The bullet which strikes down any man, even though he be our "enemy", strikes us too. When he is lost, a part of ourselves is lost likewise. And the family he leaves behind him has lasting claims upon us.

★

THE Twentieth Century has already witnessed two great catastrophes. But, in the midst of disaster, it has also been responsible for two inspired creations, unprecedented in history: The League of Nations and the United Nations. Whatever the immediate results of these two enterprises, one fact remains: this century, like no other before it, has sought a world solution for the problems of mankind. At last the nations of the world have understood that security for one requires security for all, and that political security is meaningless if it is not founded upon the four fundamental human rights, to which the great Agencies of the United Nations correspond: the right to life, to health, to work and, Unesco's own reason for being, the right to education and culture.

The conquest of these rights will demand many long years. We cannot even hope that this century will see the full achievement of such a programme. Nevertheless, only through such a programme can world peace become peace for mankind, peace for all men, everywhere.

If we are to deserve and to achieve this we must, above all, vigilantly maintain our will to peace. We know now that the most generous resolutions and the most admirable intentions are of little value if we are not ready to translate them into action. We have proclaimed Rights of Man; now, through our efforts, the union of the peoples must become more than a legal phrase. If we do not work for peace that is possible today, we shall never create peace that will last for ever. This torn world of ours needs a faith; faith in the brotherhood of human kind.

In wishing all the peoples of the world a New Year of concord and harmony, Unesco reaffirms its belief in the power of the values of the mind for the cause of liberty, of justice and of peace.

(New Year Message From The Director-General of Unesco.)

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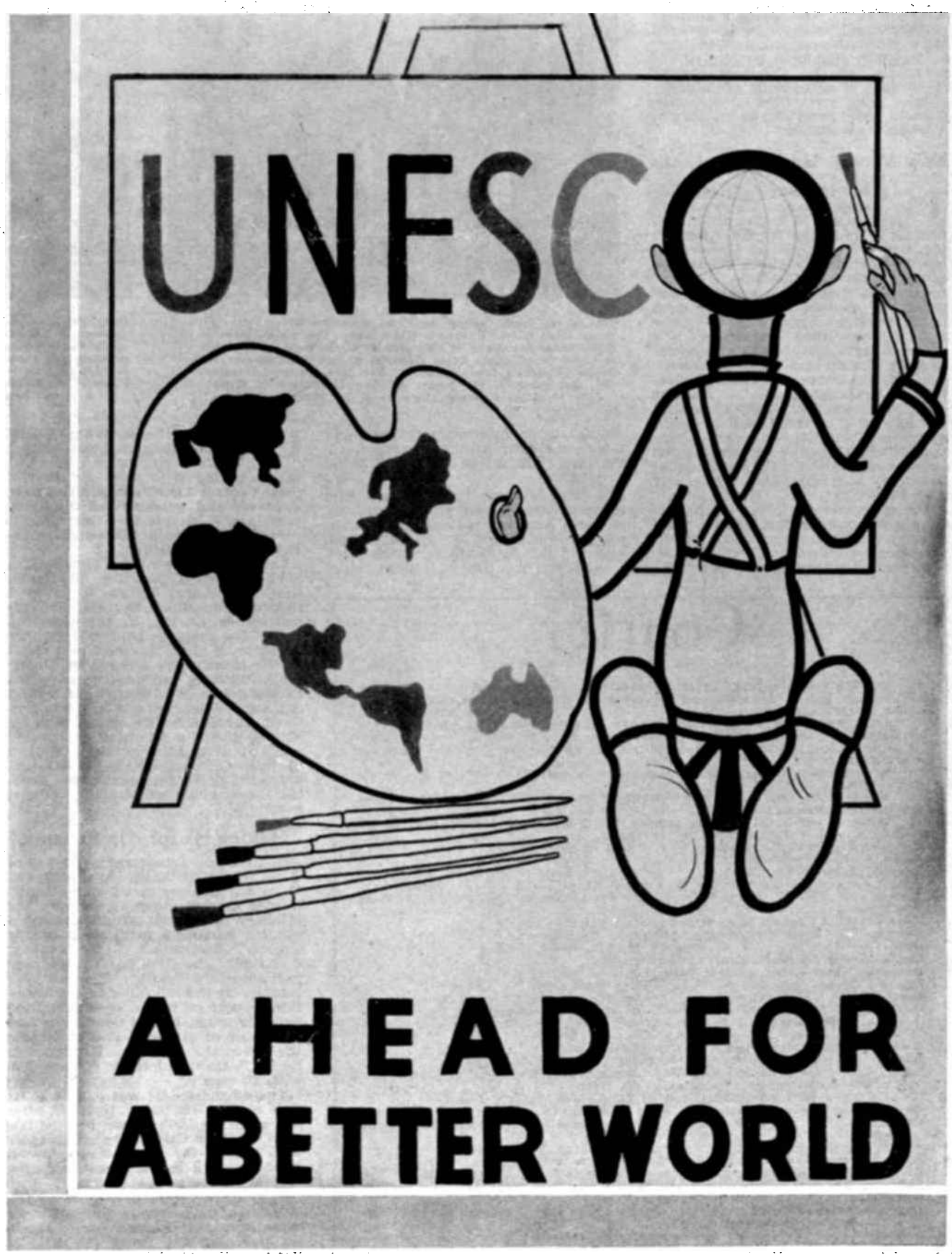

UNESCO IN LATIN AMERICA

AS a specialized agency of the United Nations, Unesco has a world-wide task which leads it into widely different geographical areas, some of which, however, have a common linguistic bond.

One of these regions is the Spanish speaking part of America where ethnological, political, social and economic causes give an importance and urgency to educational and cultural problems in the 18 countries it comprises.

The first major step in arousing the interest of the peoples in these 18 countries in Unesco and its work was the holding of the Organization's Second General Conference in Mexico, in 1947.

The following article shows how interest in Unesco's aims and achievements has been developed since the Mexico City Conference, and particularly during a six week period (September 15 to October 31) last year.

Panama, which recently decided to join Unesco, has had a distinctive and picturesque history. During the early Spanish regime its capital was the storehouse of gold and silver from South America and treasures from the Orient. In 1671, however, the city was destroyed by pirates, although traces still remain to-day as is shown in the above photo of the Cathedral ruins. The city was rebuilt in 1673 five miles to the West of the old site.

* *

On 15 October representatives from 45 universities were present at the opening of the first Latin American Congress of Universities in Guatemala, to which Unesco had sent Dr. José de Benito and Dr. Pedro Bosch-Gimpera as observers. A special message from the Director-General of Unesco was read in the Great Hall of the University of San Carlos, broadcast throughout Central America and reprinted by the Latin American press.

Unesco had already established contacts and had been working for the founding of a World Association of Universities, and in their speeches, Dr. Carlos Martínez Duran, Rector of the University of San Carlos, and Dr. Raul Osegueda, Guatemalan Ministry of Education, made numerous references to Unesco's work in this field. Yet so far there had been no hint of the possibility of the Congress passing resolutions or agreements establishing regular and permanent co-operation between Latin American universities as a whole and Unesco.

New World University Links

Two points in particular relating to the union of Latin American Universities are of outstanding interest for Unesco and for the future of the World Association of Universities now in course of formation. Paragraph (a) of Article I of the Union's objects reads: "to improve, consolidate and encourage mutual relations between Latin American Universities and relations between those universities and other cultural institutions and bodies such as Unesco and the Inter-American Cultural Council of the Organization of American States". Another object is: "the establishment within the Executive of the Union of Latin American Universities of a special section for the purpose of promoting the closest co-operation with international bodies of a similar kind, **preferably with Unesco**".

The application of these provisions is already becoming a fact. Many Latin American universities have ratified the agreements reached at the First Congress and have joined the Union. The Union's Secretary-General is in contact with Unesco's Secretariat in Paris and with the Preparatory Commission of the World Congress of Universities to be held at Nice in 1950. **The Congress is being organized by Unesco as a sequel to the Utrecht Congress of 1948 and all the indications are that, unlike the Utrecht meeting, which was not attended by delegations from Latin American universities, the majority of those universities will be represented on this occasion.**

In the same six week period last Autumn the Information Department of the United Nations organized three Latin American regional conferences of non-governmental organizations concerned with information in Panama, Santiago de Chile and Montevideo.

The first of these conferences which between them covered all the countries of Latin America, took place at Panama between 23 and 26 September and was attended by 37 organizations from 5 countries, the United Nations being represented by M. Asdrubal Salsamondi, and Unesco by Dr. José de Benito. Delegates learned a great deal about the organization and functions of Unesco, and passed four resolutions assigning it important tasks.

The Second Conference, held in Santiago de Chile from 15 to 18 October, was attended by representatives from 137 organizations, including 103 delegates and 202 observers, and the Third Conference, held at Montevideo between 27 an 30 October was attended by more than a hundred delegations from non-governmental associations in Argentina, Uruguay and Brazil. Both these conferences adopted resolutions which should assist the progress of Unesco's work in Latin America.

One of the three Central American countries which have recently taken steps to join Unesco is Costa Rica. This photo, taken in the Presidential Residence at San Jose de Costa Rica shows (from left to right) Dr. Gonzalo Facio (Minister of Justice), Professor Jose de Benito (Unesco's Representative), Don Jose Figueres (President of the Government), M. Daniel Oduber (Secretary of State) and M. Alberto Canas (Director of the National Bank).

Unesco's Latin American Science Co-operation Office, formerly situated in Rio de Janeiro, has now been re-opened in Montevideo, under the direction of Professor Establier. The Office, part of whose premises are shown above, has been asked to prepare plans for a science museum to be opened in Montevideo. Three volumes of the Directory of Scientific Institutions and Scientists of Latin America have also been issued by the office.

Courier
UNESCO

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Until recently Panama, Costa Rica and Guatemala had not ratified Unesco's Constitution. **Now, within a period of 22 days, all three of these Central American countries have approved and promulgated the necessary laws to enable their instruments of ratification to be deposited at the British Foreign Office.**

On 20 September the Guatemalan Parliamentary Committee for Education and Home Affairs approved a report commending the Bill for the ratification of the Unesco Constitution. The passage of this bill into law was delayed until November as a result of the catastrophe suffered by Guatemala following torrential rains which caused hundreds of deaths and serious damage. When normal life was restored, the Parliament was once again able to turn its attention to the bill and give it the three readings required by law; following which it was promulgated by the President of the Republic and published in the official gazette.

Making History in Panama

In Panama, almost before the work of the first Latin American Regional Conference on Non-Governmental Organizations was over, the Ministry of Foreign Affairs drafted a bill for Panama's ratification of the Unesco Constitution. On Monday, 3 October, the first day of the new parliamentary session, the bill was tabled. By the following day, a favourable report on it had been submitted by the Foreign Affairs Committee and a number of articles added respecting the formation of the Panamanian National Commission for co-operation with Unesco.

The amended text was passed at its first reading the same day, and after two more readings it had become law in a total of three days. The speed with which the Bill became law is unprecedented in Panamanian parliamentary history.

In Costa Rica the first move on the question of the country's joining Unesco came from Dr. Gonzalo Facio, Minister of Justice and former Minister of Foreign Affairs. His suggestion was welcomed by the President of the provisional Government, Don José Figueres, and as this government was vested with extraordinary powers, the ratification of Unesco's Constitution was promulgated by decree. On October 11, the Minister of Justice informed the press that the Cabinet had approved Costa Rica's accession to Unesco.

High Altitude Studies in Peru

Since the holding of the second General Conference in Mexico at the end of 1947, Unesco's work has gained in scope, weight and effectiveness among the Latin American peoples. The Marbial Valley pilot project, in Haïti, a report on which appeared in Vol. II, No. 5 of the Courier last June, is just one aspect of this work.

A seminar on education and illiteracy was held at Caracas in 1948 and its work continued at a further seminar in August and September of this year at Quitandinha (Rio de Janeiro).

Chile has lately been the seat of a Congress on Marine Biology, while in Lima a symposium on High Altitude Biology is now in progress. In Mexico, the Government is launching a major experiment in fundamental education in the State of Mayarit, and Unesco's 1950 programme provides for the opening of a Unesco Regional Centre in Havana to co-ordinate the Organization's work in the countries of the Western Hemisphere. In Colombia another fundamental education experiment has already begun to yield results.

Hundreds of newspapers are already regularly receiving articles, news and stories on advances in science, art and culture supplied by Unesco. The Organization is using the four short-wave bands of the United Nations broadcasting station at Lake Success for educational and cultural programmes, which are re-transmitted by numerous Latin American stations.

Lastly, the work of the Regional Field Science Co-operation Office, which is now at work in Montevideo, deserves special mention. One of the best examples of the kind of practical work this Science Co-operation Office has been doing is the help it was able to give the Philippines whose maize fields had been ravaged by locusts.

The Montevideo office was consulted, and after carrying out investigations it forwarded supplies of a variety of maize immune to locusts which is utilized in Mexico. From these supplies it has been possible to grow seedlings for planting so that much of the maize sown in the Philippines next year will be safe, from this pest.

An indication of the speed at which Unesco's work is being done among the peoples of Latin America is that the programme laid down for this Centre by the meeting of Scientific Experts on Latin America, and estimated to require two years, has been completed in less than seven months.

AVICENNA, BACH, BALZAC, CONFUCIUS

TRIBUTES TO FOUR GREAT MEN PLANNED FOR 1950 UNESCO CONFERENCE

THE first decision taken at last month's meeting of the Unesco Executive Board was to elect Sir John Maud, Permanent Secretary of the British Ministry of Education, as its chairman for 1949-50, in succession to Sir Sarvepalli Radhakrishnan of India. Professor Louis Verniers (Belgium) and Professor Alex Photiades (Greece) were elected as first and second vice-chairmen.

The preparation of Unesco's next General Conference which is to be held at Florence, Italy, was also discussed by the Board, which fixed the opening date for May 22. The Florence Conference will be a full-scale one, in contrast to the "business" conference held in Paris last September, which discussed only minor changes in the progamme.

After considering whether a general debate similar to the one organized in connection with the Paris Conference should be held at Florence, the Board decided that it would be more suitable to replace this by a very full discussion of the Director-General's report, thus allowing delegations to go fully into the aims and policies of the organization.

Anniversaries To Be Celebrated

THE Board, however, expressed the hope that, in connection with the Conference, the Italian National Commission for Unesco would be able to organize lectures and other activities to illustrate various aspects of Italian culture, as well as to commemorate the works of several of the world's great men whose anniversaries fall in 1950.

Following a suggestion by Professor Chen Yuan, of China, that these should include Confucius, the 2,500th . anniversary of whose birth is being celebrated in 1950, M. Torres Bodet declared that Unesco was already preparing to honour this anniversary as well as those of Avicenna, Bach and Balzac. It would be ready to co-operate with the Italian National Commission and to provide material that had already been collected for these anniversaries.

At Florence, the chief task of the delegates will be to consider the "streamlined" programme which was called for by the Paris Conference. The examination of this programme was begun by the Executive Board last month.

After discussing a text suggested by the Director-General, the Executive Board requested its programme committee to prepare, with the help of a small working party, a programme in three parts : a basic programme, a list of the working methods the organization will employ to put its programme into effect and finally, work plans for 1951. This draft will be examined by the Board at its meeting next month, along with the Director-General's budget proposals for 1951, before being submitted to Member States and finally to the Florence Conference.

A new step in the development of Unesco's relations with the world's regional organizations was also taken by the Board, which authorized M. Jaime Torres Bodet, the Director-General, to co-operate, with the Council of Europe.

This decision means that Unesco will now be able to provide the Council of Europe with information and technical documentation on questions with which Unesco has been concerned in its own work.

The possibility of concluding an agreement with the Council in order that Unesco may also carry out certain work on its behalf will also be examined by M. Torres Bodet.

Unesco's move to begin co-operating with the Council of Europe was made at the request of the Council's Secretary-General, following the decision of the European Committee of Ministers to establish contact with existing cultural bodies whose object is to promote and foster cultural co-operation between different countries.

The Council, which was formed last year, does not possess machinery to deal with cultural problems, nor does it propose to create, under its own authority, new technical bodies for the study of these problems. But another important reason which Unesco and the Council of Europe have for working together is that the great majority of the Council's members also belong to Unesco.

Unesco is planning co-operation with another regional organization, the Organization of American States (OAS) and the lines along which this is to be developed were discussed by Unesco's Fourth General Conference in Paris, last September.

At that time, the Conference authorized the Director-General to negotiate an agreement with the OAS for collaboration in the Western Hemisphere on educational, scientific and cultural problems in which the aims of the two organizations are closely related.

Unesco's Executive Board, some of whose members are shown above, at their meeting in Paris last month, has a membership of eighteen. Those serving on the Board are elected by Unesco's General Conference for their personal distinction in the fields of Unesco's interests and having regard "to the diversity of cultures and a balanced geographical distribution". Its members act on behalf of the Conference as a whole between the latter's sessions and not as delegates of their respective countries.

Mexican Fundamental Education Centre

ANOTHER important decision taken by the Board, in accordance with a General Conference resolution, was for the setting up in Mexico of a regional fundamental education training centre for teachers and workers and for the production of materials.

This will be undertaken in co-operation with the Mexican Government and the Organization of American States. The OAS has offered a contribution of $100.000 for the operation of the Centre in 1950, while the Mexican Government will provide facilities for its housing and upkeep.

The OAS has also offered the assistance of its specialized institutes and services which deal with education, health, agriculture, the conservation of natural resources, labour, co-operatives and housing. These services will provide the Centre with valuable technical data, advice from experts and information on experiments they have already carried out in America.

The proposal made by the OAS is in accordance with a resolution passed by American teachers who attended the Rio de Janeiro Seminar on Illiteracy in the Americas, last August, that Unesco and the OAS should set up a centre of this type. It also illustrates the OAS desire to co-operate in spreading Unesco's ideals and to help to carry out the Organization's work in America.

Thanking the Lebanese Government for an invitation to establish an adult education training and production centre in Beirut, the Board agreed that should it be possible to set up a second centre, similar to the one planned for Mexico, this would be done in the Lebanon.

As a tribute to the work done for Unesco by Dr. C.E. Beeby, who, until last October was Assistant Director-General in charge of education, the Executive Board conferred on him the title of Honorary Counsellor. Dr. Beeby who has now returned to his post as Director of Education for New Zealand, is the third person to be so honoured, Unesco's other Honorary Counsellors being Dr. Julian Huxley, the organization's first Director-General and Dr. Joseph Needham, former head of the Department of Natural Sciences.

The Board made a preliminary study of general problems concerning relations between Unesco and non-governmental organizations, aimed at achieving more efficient co-operation.

Amounts Due From Member States

TWO agreements were approved, providing for co-operation with and assistance for two international organizations — the International Council for Philosophy and Humanistic Studies and the Council for the Co-ordination of International Congresses of Medical Sciences — which were recently set up with the help of Unesco.

Proposals for contracts with fourteen international organizations, providing assistance totalling $72.520 were approved, as well as the detailed distribution of grants-in-aid amounting to $231,079 for the International Council of Museums, the International Theatre Institute, the International Council of Scientific Unions and the International Studies Conference.

At the Paris General Conference, delegates were disturbed by the fact that budget contributions of some Member States for preceding years were still outstanding.

The Executive Board has therefore authorized the Director General to start publishing a statement, on the lines of the one published by the United Nations, showing what sums still remain due from Member States.

"GREAT UNESCAN" BECOMES HEAD OF EXECUTIVE BOARD

SIR John Maud, Permanent Secretary of the British Ministry of Education, who was recently elected as Chairman of the Unesco Executive Board for 1949-50, has been a member of the Board since the formation of Unesco in 1946.

It was Sir John, speaking at last year's U.S. National Conference on Unesco, in Cleveland, who coined the word "Unescan", meaning a person who undertakes his responsibilities as a citizen of the world and takes part in Unesco's activity. Since then, this word has become more and more widely used.

M. Torres Bodet, Director-General of Unesco, recently recalled the term when, paying a tribute to the work done for Unesco by the newly elected Executive Board Chairman, he referred to Sir John as "this great Unescan".

Born in 1906, Sir John was educated at Eton and later at Oxford, from where he went to Harvard College (USA) as Henry P. Davison Scholar. From 1932 to 1939 he was a Fellow and Dean, University College, Oxford, and University Lecturer in Politics (1938-1939). He was also invited by the Johannesburg City Council to write the municipal history of the city.

In 1939 he came to London as Master of Birbeck College. During the war he joined the Ministry of Food where he became Deputy Secretary and later Second Secretary transferring in 1944 to the Ministry of Reconstruction, where he was Second Secretary. Before joining the Staff of the Ministry of Education he occupied for a time the position of Secretary at the Office of the Lord President of the Council. Throughout his association with Unesco's Executive Board, Sir John has distinguished himself by his energy and sincerity. Unesco's appreciation of his contribution towards the success of the Board's work was expressed by M. Torres Bodet, when he addressed the U.K National Commission for Unesco, last April.

"You are always ready, Sir John", said the Director-General, "at the right moment with the word of wisdom, the word that brings the discussion back to the right channel, and that saves time for us all so that we can carry on our work profitably and faithfully."

DECEMBER 10 A DAY TO REMEMBER EVERY DAY

A "PLAN OF CAMPAIGN" IN MANKIND'S STRUGGLE AGAINST OPPRESSION

On the first anniversary of the adoption by the United Nations General Assembly of the Universal Declaration of Human Rights, M. Jaime Torres Bodet, Director-General of UNESCO, issued a call to action for the bridging of the gap that exists between the promise of the Declaration and its fulfilment.

In his message, whose text we publish below, M. Torres Bodet warned that the Declaration would seem a far off goal "as long as men anywhere still have to endure hunger and want, injustice and ignorance".

On 10 December 1948, the General Assembly of the United Nations proclaimed the Universal Declaration of Human Rights. The observance of this important anniversary would be void of meaning if we, who are celebrating it, failed to realize the challenge that it brings: what have we done, what are we doing, and what can we do in the future to help ensure that the lofty principles of that Declaration are carried into effect?

No man today, in these troubled times, can take refuge in the thought that, for countless centuries, the human race has existed without exercising the universal precepts as contained in the Declaration. The infamy of our violent past can account, perhaps, for our distrust of the future; it does not, however, justify present inaction.

The Declaration of 10 December is not only a milestone in history : it is also a plan of campaign. Every paragraph is a call to action; every line a condemnation of indolence; every sentence reproves some aspect—individual or national—of our past; every word forces us to re-examine our present state. Can any of us say : "Not Guilty?"

No country is guiltless of the oppression that still weighs upon mankind. How many States can boast, even within their own frontiers, a real and complete code of freedoms? And, even if they could, would they, by that fact alone, have fulfilled their duty towards the rest of the world?

Written in the Peoples' Blood

TRUTH recognizes no frontiers. The destiny of man is a universal responsibility shared by everyone. So long as any right of any man is violated, the United Nations' Declaration will hold us guilty of cowardice, negligence, laziness and inhumanity. The document signed in Paris a year ago will seem a very far off goal so long as men anywhere still have to endure hunger and want, injustice and ignorance.

The Declaration of 10 December moves us—it moves us because it was written in the blood of millions of men and women who died that we might be able, one day, to proclaim these principles. And what is written in the peoples' blood can never be erased.

Documents such as the Universal Declaration of Human Rights are incentives not to complacency but to heroism. There is little value in writing them; the important thing is to live them. They are not just dreams or hopes. They are calls to action, showing us the tremendous gap that exists between the promise and the fulfilment. It is we who must close that gap, bringing all our talent and strength to the task. To sustain this ideal, built up at such heavy cost, demands of us tenacity and courage.

A Great Symbol : Man's Dignity

That is why Unesco is trying to make known the Declaration of 10 December everywhere, both to the adult and the child in school. Our conduct will never be imbued with its principles if these are taught mechanically. These principles can only be learnt through practice. Every right has its corresponding duty : for instance, the right to education implies our duty to give others the education they need; the right to work implies that we must work to earn that right; the right to freedom of thought implies that we must both think freely and tolerate others' freedom of thought; the right to equality before the law implies the need to respect the laws that ensure that equality; and, finally, that fundamental right, rooted in the hidden depths of our being—the right to life—bids us respect in all circumstances the right of others to live.

To spread throughout the world a knowledge of the Declaration of 10 December is to launch a worldwide campaign for decent living conditions for all, to be brought about by governments in solemn and practical recognition of their duties in regard to the social development of mankind. Unesco's great mission is to help States to fulfil those duties in the fields of education, of science and of culture. And what more inspiring role could we ascribe to culture, education and science than to make all men the guardians, and therefore the faithful executors, of the Universal Declaration?

On a day like this, millions of children bow before a great symbol : the dignity of man—of the man that each child, between hope and fear, is preparing to become. Let us try to ensure that the world they will inherit is happier than the one into which we, ourselves, were born. *The nations are tired of fighting fruitless wars; but they are no less tired of hearing barren precepts. The peoples want words that are borne out by deeds. Every one of the rights of man was fought for : and we must fight to keep and extend them.* It is not enough to set aside a day in commemoration of the principles that we are now celebrating. Celebrating them means preparing to carry them out. And carrying them out means practising them every day, every hour, in every action of ours throughout our lives. Thus shall we be men living in independence, courage and faith in the condition of man.

THE FIRST "HUMAN RIGHTS" ANNIVERSARY

The Universal Declaration of Human Rights was adopted by the United Nations General Assembly on December 10, 1948. A few hours after this historic decision, Unesco's Third General Conference, meeting in Beirut, Lebanon, passed a resolution instructing the Director-General to "stimulate the dissemination of information about this Declaration... to encourage its incorporation... in teaching about the United Nations in schools..."

Since then, Unesco has used every available means to make all men know and understand the principles enshrined in the Declaration.

In addition, M. Jaime Torres Bodet, Unesco's Director-General, in a widely circulated letter, proposed setting aside December 10 each year for the celebration of "Human Rights Day".

For Many — The First Time

Since adopting this suggestion, authorities in countries throughout the world have been planning the most appropriate and effective ways of observing the first anniversary of the Declaration's adoption.

As these plans were put into effect on December 10, millions of people listening to radios or attending public meetings were told, many of them for the first time, of the nature of their rights as men and women as well as their corresponding duties.

Lack of space prevents the "Courier" publishing individual accounts of events in countries where Human Rights Day was celebrated, but these reports coming from all parts of the world had one thing in common; they all confirmed the importance of December 10 1949 as a milestone on the road to making Human Rights come alive.

In tiny village schools and the large modern ones of big cities teachers read and explained the Declaration's 30 articles and emphasized its importance as a landmark in the fight for freedom.

Spreading Human Rights Message

The leading citizens of many countries spoke on human rights through the radio and at public meetings. Leaflets, pamphlets and books, bearing the full text of the Declaration were widely distributed.

Special ceremonies, including dramatizations of the Rights, and concerts in which artists and musicians from different countries took part, were organized by Unesco National Commissions and non-governmental organizations in many parts of the world.

Full support in the efforts to make December 10 a truly international festival was given by Foreign and Education Ministries, by officially designating it as Human Rights Day and by arranging for it to be celebrated in universities and schools, and by distributing documentary material.

Special articles on the subject were published in the daily press, some newspapers reproducing the text of the Declaration. **Films which helped to publicize Human Rights, included a short documentary prepared by Unesco for its Human Rights Exhibition in Paris, and since copied for screening in public cinemas.**

Human Rights Day 1949 marked the end of a year's efforts in the struggle to convert the principles of the Declaration into facts everywhere in the world. It was also the prelude to new and increased endeavours for, as M. Torres Bodet, Director-General of Unesco, declared in his anniversary message: "It is not enough to set aside a day in commemoration of the principles that we are now celebrating."

THE DOCTOR WHO OPENED A NEW DOOR TO EDUCATION

EARLY last month, Maria Montessori, the distinguished Italian woman educationist, made a short visit to Paris for consultations with Unesco's Department of Education. The first woman in Italy to graduate in medicine, Maria Montessori developed the "free discipline" method of educating children which has since had a world-wide effect on teaching practices. Today, aged 79, she is still engaged in the work she began nearly 50 years ago.

During her stay in Paris, Maria Montessori was honoured by the French Government which made her an Officer of the Order of the Legion of Honour.

On December 7, during a reception in her honour at Unesco House, M. Torres Bodet, Unesco's Director-General, paid tribute to her life's work, when in the course of a speech he said :

"THE new education, so strongly marked since its inception by the impress of your thought can properly be described as revolutionary — and I think the main reason why it is so, may well be that many of its pioneers were doctors like yourself. It was the study of the abnormal child and appreciation of the impossibility of applying to the backward or mentally deficient, the methods of elementary education then in vogue that brought you to devise — originally for their benefit — a new technique and a new equipment. Nevertheless your most important innovation was a new approach. Your ideas, like all great ideas, were simple; but what you advocated for the teaching of backward children proved so fruitful of results that its suitability for all young children was at once apparent — the doctor became a great leader in education, and the whole of education reaped the benefit.

"Your primary idea, comprehending in itself all the remainder, was that action precedes thought and that thought is the child of action. Its direct consequence was emphasis on motor adjustment and the co-ordination of movement and perception; and equipment of your devising taught the child to do things involving the first beginnings of geometry and perhaps even of logic. But there were other consequences : the whole legacy of outmoded methods of formal, merely verbal, teaching was exploded; the way was opened to an active method of education; and it was shown that the pupil — whatever his age — is not just a brain to be stuffed, but a many-sided being, needing full play for all his faculties."

"... And there is yet a further tribute of thanks and admiration to be paid to one who brought so clear and keen a vision to the problem of peace; for it was you who reminded us all that care lavished on the child would all be wasted unless it made him a responsible citizen, strong to meet the challenge of our age. *Here your concerns and ours are one : our task is to help the teachers of all nations to train those future citizens of the world without whom all our undertakings must rest sterile. Madame Montessori, Unesco accounts itself honoured by your presence."*

Last year, UNESCO'S Radio Unit asked broadcasting organizations in different parts of the world to send in stories from their own countries suitable for children aged from six to ten; and having as their basic theme the idea that the best way to settle a dispute is by sitting down and talking things over.

From the first stories it received, the Radio Unit has selected 12 which are being translated into English, French and Spanish, and adapted for broadcasting. This first series of "Children's Stories for Peace" will shortly be sent out to radio organizations for use in children's programmes.

The tale below, which comes from America, is included in the first series of "Stories for Peace".

The making of the first peace pipe

(A Tale from American Indian Folk Lore)

The Mighty One was so worried he could not sleep. Night after night he lay awake with his sad thoughts. But think as he might, he did not know what to do.

The merry twinkle of the stars, even the smiling face of the full moon, could not make him forget his sorrow, so full of noise were his ears, a terrible noise that came from the earth.

Everybody there was fighting everybody else, and the noise they all made filled the space. Just what was the trouble that caused the noise that filled the space and kept the Mighty One awake was not clear even to the Mighty One himself.

For no reason at all, or so it seemed, Dog chased Cat up a tree and vowed he'd never let Cat come down. After awhile, Cat became hungry and he miauled as loud as he could. Dog was unmoved. Perhaps because a dog with a full stomach does not know how hungry a cat with an empty stomach is.

But why did Bear send a rock rolling down the mountainside? Thundering into the valley, it crushed Baby Deer on its way.

The Bird People were just as bad. Eagle took the twigs Pigeon had gathered for his nest. Pigeon cried.

It was the same with the Tree People. Willow sent a root across the whole width of the stream, sprouted from it countless branches, weaving a tight net which caught all the Fish Folk.

EARTHWORMS LOST THE RACE

Even the peaceful earthworms came out of their tunnels to challenge the beetles to a race — which they lost.

It seemed that everyone hated everyone else. The Bird People, the Fish Folk, Trees, Hills, Grasses, all the animals, even those living under the ground, all around the world everybody was fighting, including the men.

It was the men who made the most noise of all, quarreling, fighting and killing each other so skilfully, that only a few of them were left alive.

No wonder the Mighty One could not sleep. He had made the world and all the peoples in it. Now they were destroying each other.

« What shall I do? » he asked himself over and over again, without

finding any answer, until he thought of calling the winds. They came all at once and together in one big gust, the North Wind, the South Wind, the East Wind and the West Wind, bringing along their Half-Brothers and all the Breezes.

« What shall I do to make the peoples of the earth stop fighting? » asked the Mighty One. "I gave them food to eat and water to drink, the sun to keep them warm and the moon to cheer them by night. I made many of each kind so that none would feel lonely. But instead of loving each other, they quarrel and fight. I must find some way of stopping them."

The Wind Persons listened in silence. Softly they consulted each other.

"We have an idea", they said finally, whispering it into the ears of the Mighty One.

GATHERING AT RED STONE MOUNTAIN

THE Mighty One smiled, thanked the Winds and immédiately sent a message to all the peoples of the earth to gather around the Mountain of the Red Stone. He also told each person to bring a gift, something of his very own, that no one else could give.

From all over the world they came and crowded on to the mountain, quarreling, fighting as fiercely as ever They made so much noise, they never even noticed the Mighty One was there.

"Get out of my way!"

"Why did we all have to come here?" angrily they shouted, pushing each other.

The Mighty One answered them.

"I asked you all to come here to make you happy."

All heard him and they were quiet.

"I gave you friends to love. I gave you food and water and clothes and everything you wanted. But you fight and quarrel. I am sad. I am so sad I cannot sleep. And because I cannot sleep I am very, very tired."

Everyone was so still you could hear the drops of water drip off Raintree and sink into the soft sand below. Quietly, one after another, each person brought his gift and laid it at the feet of the Mighty One.

Beaver brought a whisker. Dog gave a claw. Eagle dropped on the pile his beautifullest feather. Willow a bundle of branches. Mink gave his white-tipped summer tail.

While the pile was growing and growing the winds blew about excitedly because they knew what was going to happen.

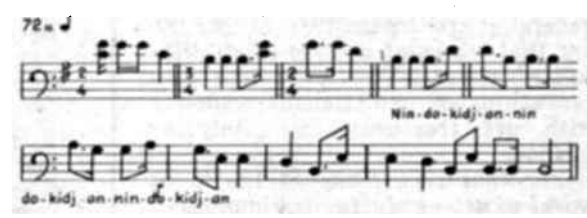
« Now », said the Mighty One, when all had given what they had to give, « I shall make you a gift. Of all the gifts you brought I shall make a pipe.»

So saying, he picked up from the ground a smooth red stone, took one of Willow's branches and fixed one to the other with some Bee's wax. To this he fastened Eagle's feather. Rabbit's fur, and all the other things, neatly tying them with strips of Buffalo's hide until all the gifts were gone. He painted the pipe with the bright colours of the rainbow. When it was dry, he took tobacco out of his tobacco pouch, filled the pipe and lit it. The Winds provided the draft.

"Now, each one in turn will take one puff", he said, and he showed the people how to smoke, by taking the first puff himself.

One after another, each person took one puff, passing the pipe to the next person, until all had tasted the sweet taste of friendship.

And then, one after another, each person joined in the chorus, until all were singing the song of the Peace Pipe: "Nin-do-kidj-an-nin-do-kidj annin-do kidj-an."



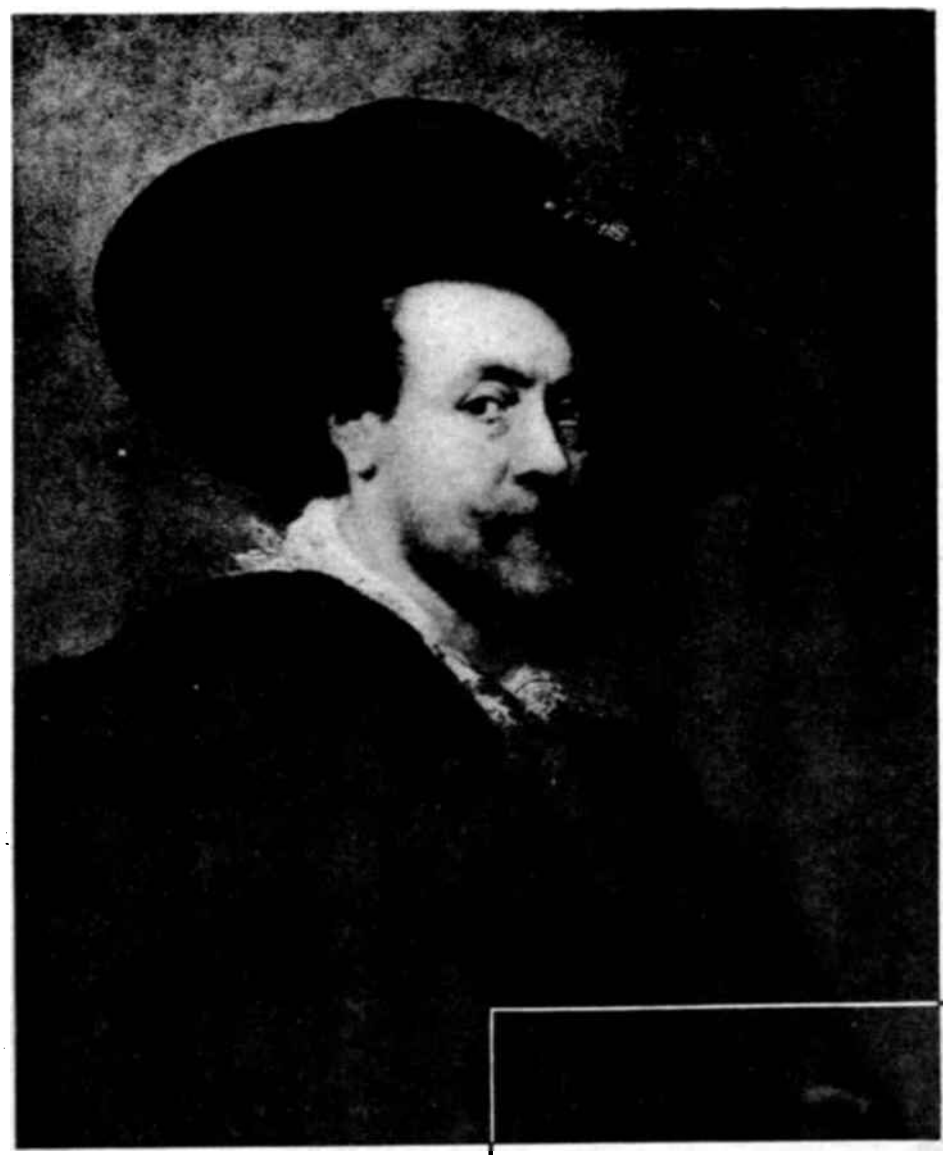
When finally the pipe came back to the Mighty One, he said: "This is your Pipe of Peace. Each one of you gave something to make it - something of himself. Remember, whenever a person quarrels with another person, let them not fight, but come together, smoke the Peace Pipe and quietly talk things over."

WORLD TASK SEEN THROUGH EYES OF YOUTH

THE judging of entries in Unesco's Essay and Poster Competition, "Together We Build A New World", is now taking place and the results will be announced shortly. These competitions, organized to stimulate public interest in Unesco's work, were open to two groups of young people in the schools of Unesco's Member States: those aged between 15 and 18 and between 12 and 15. Preliminary selections of posters and essays on Unesco's work were made nationally, and the five best entries in each medium and category were sent to Unesco. The entries are being submitted to an international panel of judges for final decision. Prizes totalling $2,200 will be awarded in the form of a grant to enable winners either to travel abroad, attend a conference on world affairs, acquire further education or to purchase books or other educational material. We are reproducing four of the posters now being judged. The one which has been used on the front page is the work of a 14-year-old boy from Abbotsford, Victoria, Australia. Above (from left to right) are posters submitted by a boy, aged 16, who lives at Sholapur, Bombay Province, India; a Mexican girl, aged 15, and a 17-year-old boy, from Edinburgh, Scotland. (Note: We are unable to publish the names of the above entrants until the judges have announced their decision.)

FILMS BRING TO THE PEOPLE

by J. P. URLIK



Portrait of Rubens (circa 1623) from the collection of the Uffizi Gallery, Florence. It was between 1611 and 1625 that Rubens painted the greatest number of pictures, including many official works. His more personal period came in later years.

In the following article, Peter Urlik describes some of the art films that are today helping "the many as well as the few" to develop a sense of aesthetic appreciation.

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MOST of the world's finest art treasures are still enjoyed by too few people. The reason is not that people generally are insensitive to beauty, but that works of art are often difficult of access. This holds true even for countries exceptionally endowed with art treasures, like Italy or France.

For centuries, many of the finest works of art—enduring testimonies of man's skill and aspiration towards beauty—have thus remained reserved for the few. Architectural monuments, sculptures and paintings cannot be moved easily, nor is it desirable that they should be removed from original and natural settings. Often such art treasures are the private property of nobility or clergy, or are placed in museums in a few big cities. In any case, only a comparatively limited number of people will be able to admire them.

With the increasing educational facilities of modern civilization, man's awareness of the place of art in his life has been re-awakened. It would probably not be amiss to speak of a renaissance of art-appreciation. More and more people of all ages, social classes, countries and races want to see and appreciate art treasures of the past and present. This is a growing cultural need calling for the employment of new techniques.

THERE are, of course, museums in many parts of the world with representative art collections of the most brilliant periods. There have been travelling exhibitions and experiments with shows of specially produced and selected high-quality reproductions. But all this is limited in scope, and certainly far from commensurate with the needs of a potentially unlimited public—countless men and women of all countries.

Radio has done much to bring music to the people. Now another of the media of mass communications, the cinema, is beginning to do the same for the pictorial arts. How effective the cinema can be in bringing the arts to the people was impressively illustrated during the recent Tenth International Film Festival in Venice, when about 20 outstanding documentary films on art subjects were shown. Whether produced in colour or in black and white; whether lasting one hour or only a few minutes, the best among them make it possible for the layman to appreciate and wholeheartedly enjoy the masterpieces in painting, sculpture or music.

In the Belgian film, "Rubens", Henry Storck and Paul Haesaerts, have used many new devices to draw out the very essence of the artist's work and to highlight his intentions. Following the close-up (above) of Rubens'eye, from his famous self-portrait at Windsor Castle, the producers have shown four portraits of Rubens, as he saw himself at various periods in his life.

An example of how the camera helps to "rediscover" a work of art. Fra Angelico's "La Leggenda dei Santi Cosma e Damiano", showing the technical indications of Luciano Emmer, leader of the interpretative school of art film production in Italy. Emmer uses the camera to select, isolate and magnify the details of a painting and with ingenious cutting and appropriate musical background, gives life and mobility to the whole.

These films came from France, India and Italy. They were certainly not the first art documentaries; yet some of them marked a new technique of making paintings, sculptures, architectural monuments and music come to life for the spectator with a particular intensity. To take one example: an Italian film on the great Florentine master, Sandro Botticelli, by Luigi Cristiani. A new colour-technique contributed to its pictorial excellence, but its most striking feature was the intelligent scenic interpretation of the poetry, mysticism and mastery of Botticelli's art.

No visit to a museum could bring the spectator so near the very essence of artistic creation, nor convey so direct a visual understanding as these film sequences which show such works of world renown as the "Birth of Venus", "Primavera", "Magnificat", "Adoration" and the "Madonna of St. Barnabas". Similarly successful film ventures are "Michelangelo's Last Judgment" and "Lorenzo the Magnificent", produced with great care and discrimination by an Italian film studio specializing in the production of films on art.

Films are also showing to increasingly large audiences such resplendent examples of architecture as, for instance, "Santa Maria della Salute", a film about the baroque basilica built by Baldassare Longhera in 1630 to express the gratitude of the people of Venice for their escape from annihilation by pestilence.

Thanks to this film, the majestic cupola of this church, which rises as a landmark of singular beauty at the entrance of the Grand Canal in Venice, will be seen by many thousands of people, who might otherwise never have even dreamt of buildings so perfect and glorious.

Italy's lead in art documentaries is understandable, for Italy is a country of unequalled art treasures and traditions, but other countries are not lacking in films of quality and interest. A Frenchman, J. K. Raymond, has made a delightful short film on "Islamic Art". An Indian, G. M. Bhavnani, produced the remarkable film "Saga in Stone", shown for the first time in Europe at the recent Venice Film Festival. This picture will acquaint the public of the world with fascinating examples of Indian architecture of the classical 15th and 16th Centuries, with temples and intricate façades that seem to be alive with sculptured gods and godesses of Indian mythology.

THESE are but a few examples of a new kind of art documentary which can contribute greatly towards a more general enjoyment and understanding of works of art, no matter where they originate, or what language the spectators speak. Two recent art films even succeeded in making language entirely superfluous. **One of them might almost seem a "tour de force", for while the spectator's ear is filled with the music of Bach's St. Matthew's Passion, his eyes participate in the visions of some of the greatest painters of all times, who**

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depicted the scenes musically told in the great oratorio.

Another composer, Mendelssohn, speaks wordlessly to people everywhere, and he does so in a new and exciting manner in the film "Romance without Words". Harmonies of sound and sight are blended with startling effect as three piano works by Mendelssohn are played while the architectural scenery of Venice unfolds before the eye, with the same palaces, canals, and gondolas, with the same play of light and shade on sculptured ornaments, which inspired the composer to write his music during his stay in Venice in 1830. "Romance without Words" lasts only 12 minutes, and yet the impact of its visual and musical harmonies is such as to make the spectator momentarily lose his sense of time.

These are indeed striking examples of the way in which the cinema is opening up new possibilities of aesthetic appreciation, for the many as well as for the few.

A cinematic treatment of Rubens' "L'Apothéose d'Henri IV". In the film on Rubens, white outlines are drawn round sections of the painting to focus attention on detail and composition or to suggest analogies, and even actual movements within the frame of the picture.

Two years ago, Gaston Diehl, a young French art critic, working with Robert Hessens and Alain Resnais, made a film about Van Gogh, using such works as the self-portrait of Van Gogh (above, left) to interpret the artist's message.

Art films bring out the wealth of detail in works of art as, for example, in the above close-up of the eyes in another Van Gogh self-portrait. The supersensitive eye of the camera pinpoints attention on a limited area and brings out every perfection — or flaw.

SCIENCE AND THE CINEMA
— EACH HELPS THE OTHER

by Francis BOLEN

BEFORE the advent of the brothers Lumière and of Thomas Edison; before, indeed, the invention of the cinematograph, scientists had already devised several ingenious instruments able to register and analyse movements which escape the naked eye.

In 1874, Pierre Janssen, the astronomer, was able to photograph the successive phases of Venus. In about 1880, Marey invented a "photo-gun" in which the trigger moved plates into position rapidly enough to make it possible to photograph a bird in flight, whilst Eadweard Muybridge was able to record the movements of a galloping horse by means of a series of photographs taken in quick succession. Indeed, the cinema was invented primarily for scientific purposes rather than for those of art and entertainment.

As a scientific instrument, the cinema has two aspects which are complementary to each other. On the one hand, scientific research brought technical improvements both to the camera and the film, whilst, on the other, films became a valuable means of research into the different branches of pure and applied science.

Curiosity of man in the street

IN October 1947, an International Scientific Film Association (ISFA) was set up through the joint efforts of the Institut de Cinématographie Scientifique, created in Paris in 1930 by Jean Painlevé, and the Scientific Film Association of Scientific Workers.

The third annual Congress of the I.S.F.A. was held last year in Brussels on the invitation of the Belgian Institute of Scientific Film Production. Delegates and observers from more than 20 countries and from Unesco attended this meeting and also participated in a Festival of Scientific Films which was held in Brussels during the same period.

Entries at' the Festival came from Australia, Belgium, China, Czechoslovakia, France, Germany, Holland, India, Italy, Poland, the Soviet Union, South Africa, the United States and Uruguay.

On the opening day of the Festival, the great ship-like hall of the Brussels Palace of Fine Arts was filled to capacity. The opening ceremony was attended by Queen Elizabeth of Belgium and many prominent personalities of the scientific and film worlds, but the bulk of the audience numbering some 2,000 was made up of ordinary men and women who had come to the Festival out of interest and sometimes out of sheer curiosity.

Limitless fields of knowledge

IN less than a week, more than 150 "shorts" were shown which can be broadly classified as follows: popular scientific films, films on scientific research, educational films, films dealing with medicine and surgery and those depicting industrial processes. The complexity of subjects already dealt with and the limitless fields of knowledge which remain to be explored by the camera are almost overwhelming.

But the task is not only one of producing scientific films : it is essential that these should have the largest possible circulation. It should, therefore, be borne in mind that there are many international barriers to be overcome before their circulation can become truly international.

It will be remembered that at its third General Conference at Beirut Unesco adopted an international agreement relating to the circulation and the spreading of educational, scientific and cultural aids by audio-visual means. The agreement has now been submitted to the member states for acceptance. It will come into effect as soon as ten countries have accepted it.

In the meantime, I.S.F.A. at its third annual congress, has drawn up the draft of a bilateral agreement relating to the exchange of films produced by government departments. The character and scope of this scheme are limited but it is a first step and one which may well lead to a more general type of agreement.

Co-operation for which the world is richer

IN order that films may circulate, it is necessary to create a demand. This is one of the reasons why the Brussels Congress decided to adopt an international card-index system. In future, all scientific films will be listed and analysed in their countries of origin for reference, information and eventual use in other countries. Not only will this system promote the exchange of films but it will prevent work from being done twice.

The Third Annual Congress of the I.S.F.A. has established three permanent committees. These bodies will concern themselves with films in the respective fields of industrial techniques, medicine and surgery and pure science.

Among the schemes which are being actively promoted are the production of scientific films on an international basis, the creation of an international film library, and the publication of a magazine and of a year-book.

The activities of the I.S.F.A. in the service of the cinema and of science are good news indeed. Each helps the other and the world is richer for it.

A "PRESCRIPTION"

FOR CHILDREN'S SCIENCE BOOKS

When Unesco asked Mrs. Amabel Williams-Ellis, a leading British writer, to prepare a report on "The Popularization of Science Through Books for Children", it also requested that she make her approach somewhat different from that employed in other reports of the "Popularization of Science" series.

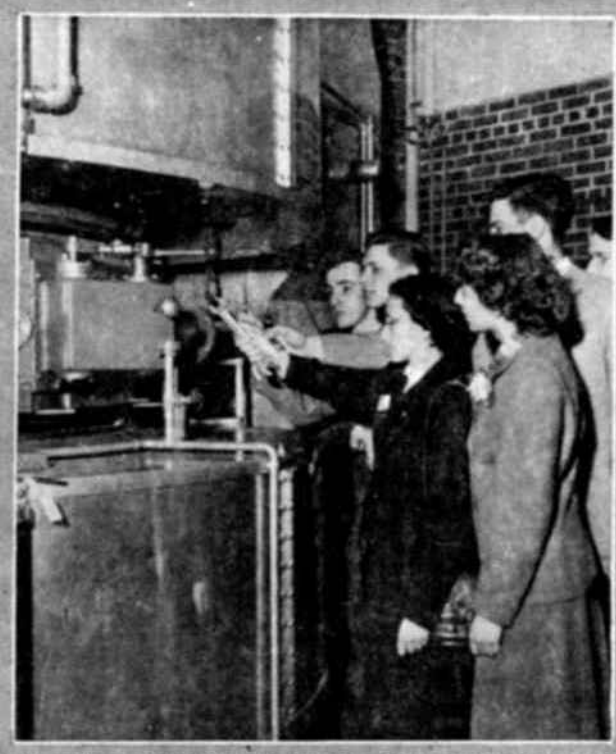
Mrs. Williams-Ellis, an experienced writer in this field, was asked to put down as far as she could what experience had taught her were the considerations and techniques that an intending author should bear in mind.

This seemed to Unesco a useful approach because books of the kind under review are needed for children speaking many languages and having many backgrounds.

Furthermore, education authorities—national and local—will want to discuss the basis of such books before commissioning them, and it is hoped that these authorities, after reading this report, will have a clearer view about whom to approach and what standards to adopt before "approving" a book.

Finally, the value of such an analysis to the intending author, to whom she directly addresses it, and to the commercial publishers, who are wondering if they shall use their capital on the production of such books, is equally clear.

Maurice Goldsmith, of Unesco's Natural Sciences Department, has written for the "Courier" a short review of the report by Mrs. Williams-Ellis, which we publish below.



All children are interested in knowing "what makes the wheels go round". These young people above have found that the best way to get a "close-up" of modern scientific equipment and learn how it works is by joining a science club. Visiting the Department of Terrestrial Magnetism, at the Carnegie Institute of Washington, they are given a demonstration of the magnetic pull of the Department's 60 inch Cyclotron.

Is it fast or slow? Nowadays schoolboy "scientists" build their own equipment. At an exhibition in the United States, Thomas Martin, aged 17, of Cleveland, Ohio, demonstrates the modern way of finding out if a watch is working correctly. The apparatus he built (above) is for the electronic checking of watch movements.

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For most schoolboys the most fascinating item in the "lab" is the microscope. When M. Jaime Torres Bodet, Unesco's Director-General attended the meeting of the U.K. National Commission for Unesco, in London, last year, he was taken by Mr George Tomlinson (British Minister of Education) to meet some schoolchildren visiting a Unesco Exhibition. This peep into the microscope co-incided with the arrival of the Director-General (on right) at the exhibition.

How are we to teach science to the child? This is a difficult question to which there is no simple, universal answer. We can define "science" as "the natural sciences", but the definition of "child" is not as simple. One of the most common and fatal mistakes the adult can make is to assume that among the young of any community there is such a being as "The Child."

In fact, "a child from five to seven is unlike what the same child will be about nine; the nine and ten-year-old is again unlike what it will be between 12 and 15. Moreover, at each stage the child will find a book intended for a different age group much less acceptable than an adult".

These are the words of an experienced writer of books on science for children. She is the British author, Mrs. Amabel Williams-Ellis, who has written more than 20 books, including the very widely-read "How You Are Made".

Now, in a Report, "The Popularization of Science Through Books for Children," specially written for Unesco's Division of Science and Its Popularization, Mrs. Williams-Ellis has produced something that may be described as "a prescription" for books of this kind. She has put down what experience has taught her are the considerations and techniques that an intending author has to bear in mind.

Although her experience is based upon writing books for children with a western background, she believes that an author intending to write for children, say in Asia or the Carribean, will be able to make his own corrections. "The generalization that 'Children of a given age are alike all over the world' is probably less of an exaggeration than any generalization that seeks to cover the tastes and capacities of an individual child through its different stages of development," she declares.

In this Report, she discusses the techniques of "mediating the changing world of science to the changing child (by means of books)".

The main job of the science writer for children is "to establish in the child methods of thought about the phenomenal world which have abundantly proved their success in action and by means of which mankind has at last achieved, in an unprecedented degree, either control, or the power of prediction, in a number of fields. If it is too much to hope to establish such thinking habits, the child can at least be made aware of them".

Scientific method — observation, experiment, and the construction and testing of hypotheses — must be made clear; and the techniques of science must be guided by a habit of mind which demands much more rigorous *proof* than is common in the everyday world.

The emphasis must be on keeping to the concrete and the particular, on avoiding dogmatic abstraction. The author "must bear in mind that he has to correct, for his particular field, an existing bias towards dogma and rule of thumb, and even magic, which has its roots deep in the history of human culture".

Chock-full of wisdom

There is no space here to give examples of the common-sense matter - of - factness which makes this Report one of the best written. It is chock-full of wisdom.

Mrs. Williams-Ellis, after investigating "What Are We Trying To Teach?", goes on to consider: "Whom Are We Trying To Teach?" "What Branches of Science Should Be Taught?" "What Approaches Can We Use?", and ends with a word of advice to the publisher.

Above all, she warns, "all these rules and tips and 'analysis of consumer needs' are no good unless the author (1) has sympathy with children; (2) either knows his subject, or can, like a good lawyer, 'get up a brief' efficiently; (3) knows how to write. Where there is a collaboration over such a book, as there often is and should be, the present writer ventures to suggest that it is the author — the artist in presentation — who should be the senior partner.

« Leaps across ages, conquers space »

"Finally, we must never forget that now and then an author, who is an artist when he is on his day, can break all the rules and even produce that apparently impossible thing, the publisher's ideal — an all-round book on science for young readers. This has been done, at least once, by Ilin in his 'Men and Mountains', which is liked by children of any age between eight and fifteen, a book which Maxim Gorky in his introduction rightly called 'a prose poem'.

"Here the details are fused by the author's imagination into one compelling whole. Ilin leaps across ages, he conquers space, and the reader's imagination gallops after. In the exhilarating rush, the reader from a different land finds himself applying and adapting what is — in Ilin's text — local to the Steppe, the tundra or the Caspian, to his own landscape.

"But even Ilin only once achieved this degree of creative energy. Thus we cannot rely on inspiration or despise any little tips on 'how to write' that we happen to find useful.

"In this field the imaginative writer has the consolation of feeling that even a lesser degree of success can yet be useful, enlightening, agreeable and delightful. The world's children badly need some new books and we authors are guilty of a grave dereliction of duty, if laziness or self-satisfaction ever lead us to write for them less well than we might. We must not give stones to the children who ask us for bread."

"The campaign on "Food and People" was, indeed, Unesco's most rewarded effort of the year in Britain, and the discussions emphasize the value of the Organization's contribution towards the educational campaign which must accompany the application of science to agriculture and problems of human nutrition."
Nature (London), December 3, 1949.

AMABEL WILLIAMS-ELLIS

Amabel Williams-Ellis, whose report "The Popularization of Science Through Books For Children" is reviewed on this page, says she took up writing for children to provide books which her own children seemed to need and which were not to be found. She continued this work, as she found it to be more stimulating and a better discipline to a writer than any other literary sideline.

Mrs. Amabel Williams-Ellis, who was for some time literary editor of the London Weekly, the "Spectator", says she has had "an almost continuous education from children". The first of these was a young brother (John Strachey, the present British Minister of Food), then her own three children, then a group of from ten to seventeen evacuated children who filled her house for most of the war, and finally her small grandchildren.

Books for children have therefore figured largely among the total of over 20 which she has written, one of the most widely read being "How You Are Made". Her other children's books include "How You Began", "The Beagle in South America", "Men Who Found Out", "What Shall I Be", "A History of English Life", and with the help of her husband and children "In and Out of Doors".

At present she is working on a number of books which include "Human Nature Study", "The Art of Being a Woman" and, for Unesco, a "Food and People" Geography.

Mrs. Williams-Ellis, whose recreations are walking, sailing and travelling, has been round the world and has visited America, Australia and New Zealand as well as most European countries.

One of the Fundamental Problems of Our Age :

WOMEN'S ACCESS TO EDUCATION

"A CHILD'S EDUCATION BEGINS TWENTY YEARS BEFORE HE IS BORN"

BY proclaiming that "everyone has the right to education", and qualifying it with the words, "without distinction of sex", the Universal Declaration of Human Rights draws attention to one of the fundamental problems of our age: equality of educational opportunities for women.

The problem is one of redressing an injustice, an age-old injustice which, though less flagrant than in the past, still constitutes a glaring denial of the rights of the majority of women in the world.

Unesco, which is working jointly with the United Nations to make the theoretical equality of women's right to education a practical fact, last month called a meeting of an all-woman committee of experts to examine the obstacles which prevent the realization of this right and to suggest how they can be overcome.

The following article which outlines some aspects of the problem as it exists to-day and suggests how Unesco might attack them, is based on reports prepared by Mlle. Jeanne Chaton, a Unesco Consultant on Women's Education and Secretary General of the Women's Expert Committee.

ALTHOUGH the right of women to education is proclaimed in the Universal Declaration of Human Rights, and although it was confirmed by most of the countries which replied to the questionnaire sent out by the *Commission on the Status of Women* (UN Economic and Social Council), the position in many countries is still unsatisfactory.

Even in the countries where the most favourable conditions existed, only an insignificant percentage of women had completed the various stages of education and won distinction for their scientific research. The famous names, so often quoted, are exceptions that divert attention from a basic inequality.

Five tasks for Unesco

IN those countries where local conditions or social and religious traditions have slowed down the evolution of women, there is marked evidence of a lack of education among women and an absence of their influence. In other cases, where education has suddenly been made available to women, as in Turkey for example, the result has been an outstanding cultural progress for the whole population.

In its programme for 1949, Unesco, while making every effort to make known the Universal Declaration of Human Rights, has been carrying out an inquiry into the educational opportunities open to women. Could anything be more logical? By the very nature of the mission entrusted to it at its foundation. Unesco, as the cultural agency of the United Nations, was bound to consider how it could help to bring about the realization of educational equality for the sexes.

> **" THE DECLARATION OF WOMEN'S RIGHT TO EDUCATION AND CULTURE BECOMES A RALLYING CRY "**
>
> *" I cannot over-emphasize the truly fundamental importance of women's education. The man who said that a child's education begins twenty years before he is born, with the education of his mother, was not being funny. At the present day, this problem is becoming extremely serious both for adults and for children. It is one of the fundamental problems of our age. We need only reflect that more than half the population of the world is female and that the child's constant association with his mother in his early years gives women a decisive part in the upbringing of the entire human race.*
>
> *« Now when, if it is to survive, humanity must make use of all its heritage, without overlooking the smallest item, now when mankind must have a reason for wishing to survive and know why life is worth the living, no particle of spiritual force should be neglected. The Declaration of Woman's Right to Education and Culture becomes a rallying cry. It is more than a statement of the theoretical equality between the sexes, in which a process of intellectual development has culminated: it makes a demand upon us, calling us to take part, as responsible citizens, in the campaign to secure educational opportunities for women, an advance that preconditions every human effort to establish a just and lasting peace".*
>
> Jaime TORRES BODET,
> *Director General of Unesco.*
> (in an address to the inaugural meeting of the Conference on Obstacles to Equality of Educational Opportunities for Women, last month).

Mlle Jeanne Chaton, secretary-general of the Comittee of Experts on Obstacles to the Equality of Educational Opportunities for Women, addressing delegates to the meeting in Unesco House. From left to right: Mme Shafik (Arab Musulman League and Egyptian Feminist Union); Miss W.-G. Gowan, C.B.E. (International Council of Women) ; Mrs. Lakshmi N. Menon, Secretary of the UN Commission on the Status of Women; Mlle Chaton; Dr. P. Volkov (New Education Fellowship) ; Dr. Eder (International Council of Women).

WHAT means should Unesco use to achieve this purpose? It should maintain a close collaboration with the UN Commission on the Status of Women, especially when the Commission's work and recommendations bear on educational problems. It must also follow closely the policy of Member States with regard to general education, schools and universities.

It should see that special attention is given to the problem of equal opportunities in the consideration of educational facilities for women, and should diagnose the reasons for past and present discrimination, in order to find effective and practical remedies. Finally, it should, by employing every possible information medium, try to win public support throughout the world for equal educational opportunities for both sexes.

Among other matters to be considered are the total lack of proportion between the numbers of educated men and women in certain areas of Africa or in countries bordering on the Indian Ocean and the seeking out of the various religious or economic causes which vary from country to country. This will be a task for ethnographical and sociological experts co-operating with specialists on fundamental education.

At present, it appears that there are very few cases where there is a higher proportion of educated women than men, two examples being Basutoland and Bechuanaland.

While Unesco's Department of Education will naturally be required to play a leading part in this task, it will also be up to the Department of Mass Communication to use every means to spread the idea of the right to education, wherever it is still disputed or ignored, bearing in mind differing local conditions.

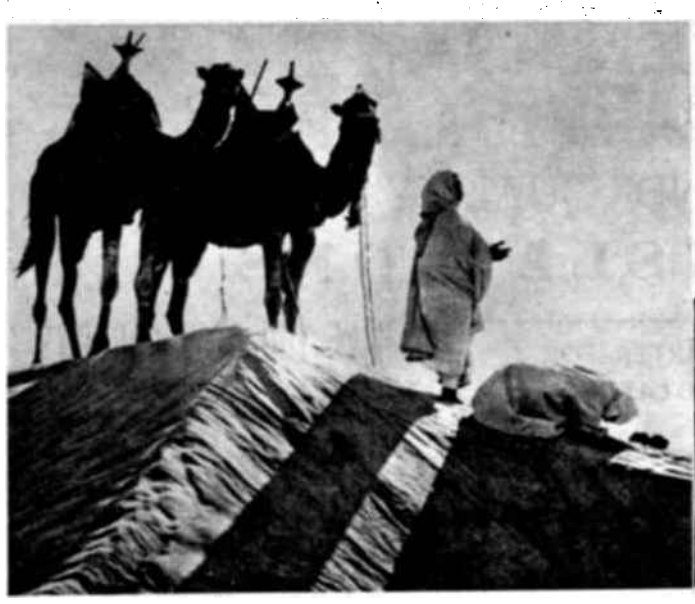
Diagnosing causes of discrimination

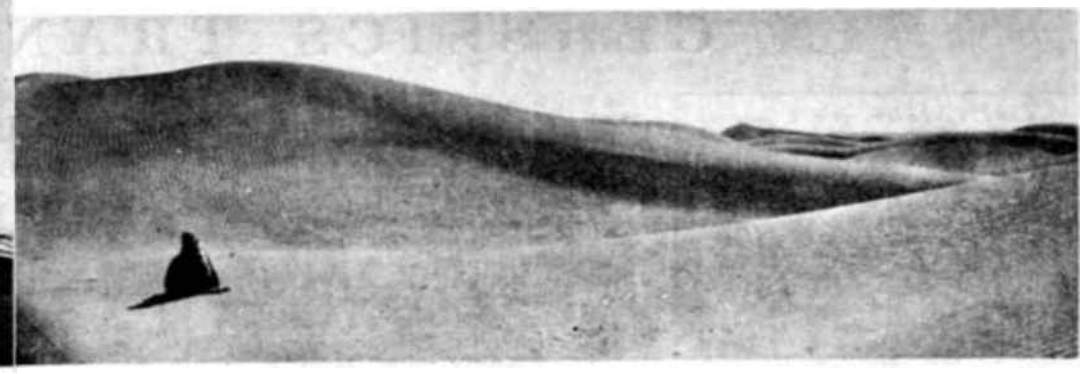
THE Division of Exchange of Persons must also see that women benefit from the increasing number of international exchanges brought about by its work ; it must also encourage private and governmental assistance for the cultural emancipation of women.

The work of the Social Sciences Department must include consideration of the underlying reasons for educational discrimination still existing between the sexes : the conflicting interests of men and women and the conflicts between family and professional obligations inherent in women's special role in society.

Independently of the United Nations, Unesco should assemble information on the subject, keeping it constantly up-to-date, and should make known its recommendations through the National Commissions and international non-governmental organizations.

Using science and technology to transform nature's wastelands





IN the forefront of man's struggle against the elements is the battle of the barren lands. About 20 million square miles (nearly a quarter of the total land surface of the globe) constitute what are known as the Arid Zones. It is estimated that 66 per cent of the earth's land surface does not receive adequate and reliable rainfall, while 31 per cent may be classed as arid or semi-arid, not including tundra and cold desert.

Mankind's battle is on two fronts. Firstly, means must be found to stem the invasion of the desert upon neighbouring arable lands under cultivation.

Secondly, ways must be devised by scientists and technicians for improving life in the arid and semi-arid lands, and turning them into valuable new food-producing belts in regions where the world is most hungry. In the train of new-found food resources may come new industrial and cultural strength, much of it built upon or around land which was once the site of former great civilizations.

With the aim of consolidating the equipment and knowledge of all nations in this unceasing fight, Unesco's Third General Conference at Beirut in 1948, approved the study of a proposal for setting up an International Arid Zone Institute.

Both before and since the Beirut Conference, various scientists and international scientific organizations have submitted « plans of campaign » to Unesco including short and long-term schemes, by which water may be utilized more effectively to irrigate the wastelands and render them productive, to halt the encroachment of the desert, and stamp out diseases and pests.

Harnessing the Sun, Winds and Tides

THE use of solar energy as a fuel source in pumping water, and the harnessing of power from winds, tides, oil and atomic energy, were among basic projects recommended to Unesco for long-term research in a report on the Arid Zones submitted by the International Union of Geodesy and Geophysics.

Among the possible ways of obtaining water recommended by this Union were the study of means for obtaining subterranean water from depths greater than those at present exploitable; possible use of salt water through de-salting or distilling; artificial rain production; and the use of fog and dew as sources of moisture. For sanitation and health, the association recommended the study of climatic and geophysical factors affecting disease, pests and other nuisances; and of dust, heat and other limitations to habitation.

For short-term consideration, the International Union advocated the planning of a network of observing stations to collect geophysical data linked with the solution of Arid Zones problems, and the creation of means for exchanging information and experience reports between specialists of nations affected.

Most of the reports submitted to Unesco called for extensive preliminary surveys before creating an institute. An informal Arid Zones Study Group, called by Unesco at Lake Success, proposed the formation of an international federation of interested organizations to sift arid zone problems.

Council to Study Arid Zone Problems

THE information given in five main reports from different international organizations was considered by a committee of experts from five continents who met in Unesco House last month.

Taking into account the work already being done by national services in different countries either on a scientific level or through direct action, the experts felt that in the fields of basic and applied scientific research, further international co-operation is needed to strengthen existing services. In addition, they considered that creation of new services must be stimulated, especially in under-developed countries.

The Committee therefore recommended to Unesco that an international council be set up to study the scientific, technical and resource development problems of arid and semi-arid areas.

In view of the urgent need for dealing expeditiously with the problems of these areas, the committee decided that the best way was not the immediate setting up of a comprehensive Institute of the Arid Zone, but that the proposed international council should study this proposal and make recommendations to Unesco.

Among the tasks assigned to the proposed Council during its first year would be the collection and distribution of information, particularly regarding problems, programmes, methods and research results relating to hydrology and the exchange of personnel for research and training in this field.

The Council's main objectives would include the preparation of a directory of scientists, engineers and institutions engaged in research and development, the calling of periodic international meetings and of symposia, if possible close to arid areas, the study of possible basic and applied research programmes and the setting up of new research centres.

WHAT IS RACE?

by HUMAYUN KABIR

Joint Secretary,

Indian Ministry of Education

Racial questions, including racial prejudices and antagonisms are among the major problems affecting international understanding which Unesco is studying.

As one step in the preparation of an educational campaign aimed at combatting racial prejudices, Unesco last month called a meeting of experts to study and select scientific and historical texts as well as moral and sociological studies which can be used in this fight.

The members of this expert committee who also discussed the diffusion of these texts and the research for new documents, included Professor Humayun Kabir, of India, who, in the following article discusses some of the concepts of race which were examined by the committee.

★ ★

THE broadest and perhaps least unacceptable description of Race is that it is a group of individuals with certain common characteristics. There is nothing in the concept which precludes its application to other animals but usually it is restricted to man. Once, however, we pass beyond a general description, agreement between different theorists of race disappears.

The majority of anthropologists regard these common characteristics as certain persistent physical features which a group shares from generation to generation. The more stable such a characteristic, the greater its value as an index for race classification.

Anthropologists have not, however, been content to describe Race only in terms of physical differences. Some have used the terms to cover linguistic, religious or cultural groups or even the vague conglomeration of men and women described as a people or a folk. Its application to the regions of language, people or religion seems, however, altogether unjustified.

We have instances of people speaking the same language, but different in every other way. Similarly, religion and culture extend to diverse groups of people in different parts of the world. What we describe as a people, folk, or nation is invariably composite and consists of different strands which can at times be distinctly differentiated.

ZOOLOGICALLY MANKIND IS ONE

PHYSICAL anthropologists also differ as to which character is decisive in the determination of race. Stature, pigmentation, shape of head, the proportion between the various limbs, the texture and quantity of hair, have all been tried singly or in combination for dividing mankind into distinguishable races.

It has been argued and generally conceded that such physical differentiations are carried from generation to generation through the gamete chromosomes which number forty-eight, the quota of each parent being half. Formerly regarded as imperrious to change, doubts have however been raised if even these chromosomes are entirely stable. They are composite and consist of genes which in a sense are the ultimate factors of heredity.

Some say that the genes themselves are subject to chemical changes due partly to geographical factors and partly to interbreeding which brings together genes of different types of chromosomes. Even if we reject the theory of chemical changes in the genes the infinite possible permutations and combinations of the chromosomes and the genes provoke doubts about the stability of a racial type.

The fact of difference, whether physical, linguistic, cultural or ethnic, would not by itself have mattered if it were not made the basis of valuation. All theories of race ultimately tend to be apologies for or condemnation of certain types. Attempts are made to place races in the human hierarchy in terms of physical differences. Some extremists have even denied the unity of the human species. Others have regarded the visible physical differentiations as more superficial and unstable criteria. In between we have all gradations of theorists.

One thing alone is certain. From the point of view of zoology, all men belong to the same species. Unlike crosses of even nearby species within the same genus, those between various races of mankind are never sterile.

Besides, the various races of man overlap one another in their physical characteristics. A Western European and a Chinese may be sharply differentiated, but people of border areas show many common characteristics. This is due partly to the mixture of blood and partly to the fact that the physical race characteristics gradually blend into one another.

We must also remember that migration, conquest and trade have led to intermixture between human beings belonging to different types. The factors of attraction and repulsion between different physical types have also operated to make any existing group of individuals in any area of the world the descendants of various types and strains from widely scattered sources.

THE attempt to relate mental abilities to physical characteristics has been the cause of both misunderstanding and false values. Zoologically, the human species is one, and all races are, as suggested above, of mixed origin. Geographically, races have moved over vast areas.

Historically, different peoples with different racial characteristics have achieved great triumphs at different stages of history. It would therefore be unjustified to condemn any race on the ground that it has till now contributed little or nothing to the culture of the world. We could, if we chose our dates with that end in view, condemn any race on this score.

We have also to remember that the difference between the highest and the lowest individuals within the same racial, ethnic, linguistic, cultural or national group is at times just as great if not greater than the differences between members of different groups.

The comparative retardation in the development of certain human groups may be as much due to lack of social or cultural opportunity, and the inhibitions which arise out of poverty and its attendant factors as any intrinsic defect.

Besides, even if there be certain mental characteristics associated with certain physical traits, we do not yet know enough of biology or physical and social anthropology to establish any definite correlation between them.

DIFFIDENCE IN JUDGING RACES

TO sum up. Human beings may be divided into races on the basis of certain differences in physical traits which are comparatively but not absolutely stable.

Customs and habits grow largely in relation to the physical and geographical environment. The environment and even nutrition to some extent modify the physical characteristics.

Even if it be held that certain peoples have contributed more to the civilization of the world till now, we have to remember that recorded human history is only about 6,000 years old and there are traces of many civilizations which have been lost. This should make us diffident in judging the achievements of any particular race or type.

The attitude of the scientific observer should therefore be that there are differences among human beings that can be regarded as contributing to the variety and complexity of the human species, but cannot be the basis of any judgment of racial superiority or inferiority.

UNESCO AIMING FOR QUANTITY AND QUALITY
IN CLASSICS TRANSLATIONS

MANY translations give a distorted view of the works they wish to make known and, as a result, of the peoples of which these works are an expression.

No translation, it is admitted, can be absolutely identical with the original, but it can provide a satisfactory equivalent.

And, at a time when man has never had greater need to extend his horizon and develop his understanding of others, the importance of clarity in spreading the messages of the human mind has never been greater.

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IT is for this reason that Unesco, in agreement with the United Nations, is working both to add to the translations of the world's great books in every language and at the same time to gradually bring them up to the highest possible standard.

To assist in this work, Unesco recently called a meeting in Paris of an international committee of experts to discuss plans for carrying out, under Unesco's sponsorship, the translations of the world's most important literary, scientific and philosophic books.

Among the works which can be described as classics, some are still too little known and these Unesco proposes to have translated into a few of the chief world languages to bring them before the cultivated public.

Others, on the contrary, are world-famous as the common heritage of mankind and these Unesco will try to have translated into as many languages as possible.

The Committee of experts, who were holding their second 1949 meeting, submitted a number of recommendations to Unesco including one for the establishment of an International Bureau of Translations and another for the publication by Unesco of a quarterly Bulletin of Translations.

(In its last issue, the « Courier » announced that Unesco had re-started the publication of the Index Translationum " handbook ", and a report on the Committee's proposal for a "Translators Charter" is published elsewhere on this page).

The Committee, which grouped experts from 14 countries under the chairmanship of M. Julian Cain, Director of the Bibliotheque Nationale in Paris, also approved two important projects on which Unesco has already started work.

The first of these is for the translation of the great books of the West into Arabic and of the great Arab classics into Western languages. This work is being carried out by an International Commission set up in Beirut by the Lebanese Government and Unesco, and which it is hoped will be joined by other Arab States. Progress has already been made with the translation into English French and Spanish of Algazel's poem "**Ayuha'l Walas**, and of "**Don Quixote**" into Arabic.

The second project is the collection of Latin American works in French and English translations, made in collaboration with Unesco's Member States in this continent.

A plan has also been prepared for the translation of great books into and from Italian and in the near future Unesco hopes to extend its translation plan to India.

A CHARTER FOR TRANSLATORS

STRESSING *the cultural importance of good translations, Unesco pointed out in a report to the Economic and Social Council of the United Nations that one cause for the prevalence of mediocre translations is that in many cases translators are poorly paid and insufficiently protected.*

At the recent meeting in Unesco House of experts on the translation of great books these questions were discussed on the basis of opinions held by leading contemporary writers such as André Gide, Valery Larbaud and Santayana. These and many other writers consider that a translation is "an original work of art" and that the primary qualification for a translator is that he should himself be a writer.

The Committee therefore considering that a proper status would be all the more readily conferred on translators as their professional training gave better guarantees, suggested that in connection with language training, special university training for translators was desirable and could be studied by Member States of Unesco.

Unesco, they suggested, should prepare a Draft Charter for Translators whose principal aim should be to define a minimum of economic, legal and moral guarantees to which the translators should be entitled in all countries.

" HAVE YOU READ BARUCH ? "

LA Fontaine, it is said, was so impressed by the apocryphal books of Baruch that for some time after reading them he asked everyone he met : « Have you read Baruch ? » and was surprised when hardly anyone answered « Yes ».

To-day, if one asked of many people, « Have you read **'The Dream of the Red Room'** or **'Fortunata and Jacinta'** by Galdos'? » or again « Have you read Charles Doughtys's **'Travels in Arabia Deserta'** the answer would probably be « No! »

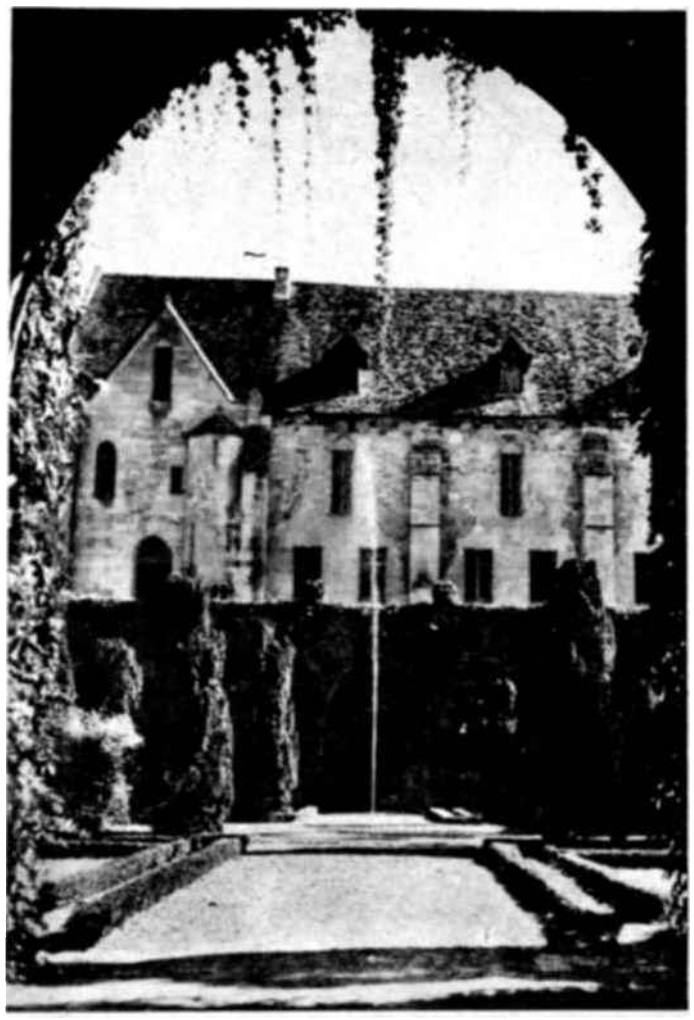
For, although **« The Dream of the Red Room »** is one of the great works of Classical Chinese literature, scholars, other than those capable of understanding the Chinese text, have only been able to read an inadequate translation, so abridged that only about one sixth of the work can be appreciated.

« Fortunata y Jacinta » was written by the 19th century Spanish writer, Benito Perez Galdos, who has been described as the greatest Spanish novelist since Cervantes. Some of Galdos works have been translated into several languages, but this, his most important book, has been ignored by translators.

Doughty's **« Travels in Arabia Deserta »**, one of the most unusual books on travel and exploration, was also a long work and was published at a very high price by its author, who was not interested in fame. For years it remained almost unknown to the public until a second edition was published in 1921 with a preface by Colonel T.E. Lawrence.

« Lawrence of Arabia » said he had constantly used the book as a guide while in Arabia because of its accurate descriptions of the country and its interpretation of the Bedouin character.

It would be possible to quote many other examples similar to these three to emphasize the importance of the recommendation made by the United Nations that Unesco should arrange for a collection of great works of world-wide interest in as many languages as possible.



The buildings of Royaumont Abbey are a "cavalcade" of French architectural history from the 13th to the 18th centuries. Above, is shown the building which houses former monks' cells, now equipped with central heating and used by students attending the study groups.

OLD AND NEW WORLDS MEET AT ROYAUMONT

In the late middle ages, the monks of Royaumont Abbey, like other members of the Cistercian order were helping to play a part in the development of European civilization, not only by religious teachings, but through the study and practice of agriculture.

The Cistercian monks were the great farmers of those days and many improvements in farming operations were introduced and propagated by them.

To-day, at Royaumont Abbey, some 20 miles from Paris, different kinds of studies are taking place, studies whose aim is the development of a world civilization through international understanding.

For the last two years, this beautiful French abbey, built in 1227 by St. Louis and his mother, Blanche of Castille, has been the home of an International Cultural Centre, to which students, writers and artists of all nationalities have been coming to attend courses of studies and lectures or "decades" on the cultural achievements of different countries.

Royaumont has thus been carrying on the tradition of another great Cistercian Abbey, that of Pontigny, in Burgundy, where in 1903, a similar plan of intellectual co-operation was inaugurated by the French writer and humanist, Paul Desjardins.

And, in the same way that famous writers, poets and philosophers such as Jacques Riviere, André Gide, Paul Valery and Salvador de Madariaga, used to meet at Pontigny, today, writers and students from all parts of the world find their way to Royaumont, whose Abbey, one writer said, **"rises like a miracle among the trees of the Ile de France"**.

Royaumont Abbey, like many others, suffered damage during the French Revolution, when its church was destroyed, but today it still represents a "cavalcade" of French architectural history from the 13th to the 18th centuries, and its Gothic beauty, its dim, cool cloisters and green lawns form an ideal setting for its present role.

Cells for Modern "Monks"

And, it is well equipped for its new task. Students live in what were formerly monks' cells. But these have lost their monastic austerity. Adequately furnished and equipped with central heating they combine the necessary atmosphere for study and contemplation—peace and quiet—with the modern requirements for comfort.

The Centre has a library of 20,000 books and a group of people, "Friends of Royaumont Abbey" have helped to establish a system of resident scholarships under which students are fed, accommodated, and can attend lectures at a minimum cost.

People come to Royaumont to discuss and learn about a wide variety of subjects. Last September, for example, 48 youth work camp volunteers, representing 14 different nationalities, returning from summer camps in different parts of Europe, interrupted their homeward journey to attend the first Unesco sponsored post-camp conference.

Once installed at the Abbey, they got down to the business for which the conference had been called: The exchange of first-hand experiences and views aimed at making the work camp movement a more effective instrument for promoting international goodwill.

More recently, a "decade" on Latin America, aimed at promoting intellectual relations between the Old and New Worlds, was organized.

Picture Of A Continent

Speakers, lecturing on the life, art, literature and music of Latin American countries conjured up a picture of a Continent of whose existence the original occupants of Royaumont were completely ignorant.

In addition to sending an observer, Dr. Jose de Benito, Unesco also asked Dr. Alfred Metraux, a well-known anthropologist who has carried out fundamental education work for the Organization in different parts of the world, to give an outline of Unesco activities in Latin America.

The organizers of the decade called on a number of eminent writers and scholars and experts on Latin America, including M. André Siegfried, Dr. Paul Rivet, Director of the Musée de l'Homme, Paris; M. Ronze, Director of the Franco-Latin-American Institute of Cultural Relations, M. Jacques Soustelle, Professor Lehman, M. and Mme. d'Harcourt, M. Stresser Pea, M. Braudel, M. Germain Bazin and Professor Castro Leal. The young people of Latin America and Europe were represented among the lecturers by MM. Francisco, Viacava, Heiremans and the Mexican poet, Octavio Paz.

M. Jaime Torres Bodet, who presided at the closing session, expressed his appreciation, as Director-General of Unesco, of the desire for international understanding with which the decade had been planned.

"As a Mexican", said M. Torres Bodet, "I am profoundly glad of your interest in the intellectual and artistic life of Latin America. Beyond the informed circles you represent so eminently, and in spite of the efforts previously made by the International Institute of Intellectual Co-operation and continued today by publishers, film makers and the managers of theatres, concert halls and art galleries, too few Europeans yet know our poets and musicians, novelists and painters.

"Most Europeans are still in very much the same position, as far as we are concerned, as Christopher Columbus' contemporaries were with regard to the civilization of the Aztecs, Mayas or Incas, or as the followers of Plato in their mythical dreams of Atlantis. The situation is changing rapidly, I know, and I can only thank the organizers of this Decade and congratulate them upon having taken such a step and made it so great a success.

"When we consider the future of Latin America, we have not only to assess the extent of its resources and emphasize the speed with which they can be exploited. We have to discover what the men of those countries can give the men of the whole world. What contribution to the progress of all can be made by the human clay shaped in those mighty countries now that they, in their turn, have joined the tremendous and somewhat disorderly concert of common effort?

"At the present time, the peoples of all those countries are conscious of a profound unity and community of interests, not only in the sense of the past they share but in the awareness of a common future. They are united, too, by the same heritage of culture and, above all, by the linguistic associations which bind them to the Latin world. Despite political divisions and frontier disputes, which, incidentally, have not given rise to irremediable antagonisms, Latin America is the most united of the continents.

Humane Ideal of Latin America

"For Latin America, Man is the most important thing in the world. In order to raise him to a higher level, those of our predecessors whose conscience was most alert did not hesitate to shake the very foundations of society, in the conviction that, by freeing the individual, they were serving a more lofty social ideal.

"Latin America is convinced that the ideal of the free man is the only fitting ideal for the world to pursue. With and through Unesco, Latin America is calling upon all the peoples of the world to unite and strive together to make Human Rights and, in particular, the right to education and culture, a practical and real achievement of the Twentieth Century."

Modernization to meet needs of its present role as an international centre for cultural studies has not affected the beauty of the Abbey, as is shown in the above photo of the former refectory.

"We are working for a united world because we believe in Man"

AN ANSWER FOR THE FUTURE

ONE of the features of Human Rights Day ceremonies in Switzerland on December 10 was a public meeting of the Swiss National Commission for Unesco, in the City Hall at Berne.

This meeting, which served to link the values proclaimed in the Universal Declaration of Human Rights and the ideals set for Unesco in its Constitution, also enabled M. Torres Bodet, making his first official visit to the Federal Government, as Director-General of Unesco, to meet the members of the National Commission.

Addressing the Commission, M. Torres Bodet outlined Unesco's activities and prospects, to show, as he put it, "that the Organization is past the stage of study and preliminary enquiry and is now an effective instrument of international co-operation."

"But," he said, "we must not expect Unesco suddenly to produce a ready-made solution for the problems of a divided world".

Signpost to A New Era

Our Organizations do not expect to find the philosopher's stone. But they know that by bringing together men of goodwill, by giving them an opportunity of getting to know each other and working together, they are helping to overcome the divisions and prejudices which mark our international life to-day.

"On 29 November 1949" he continued, we learned that an American scientist near Chicago had succeeded in transmuting certain mercury isotopes into gold. This was, in truth, no more than one striking indication, among many others, that we are in a new era. But the discovery suggests too that the alchemists dream of extracting gold from sulphur and mercury was perhaps not quite as mad as modern science, in its early days, was tempted to suppose. It has remained for modern nuclear physics, endowed with the equipment that earlier centuries lacked, to disperse the clouds of abstract polemical violence and confirm that intuition.

Social Alchemists and A Golden Age

"Like the earlier initiates into the mystery of the oneness of matter, those who to-day preach the gospel of one world pass in some quarters for alchemists, social alchemists obsessed with the dream of a golden age. If the transmutation performed by Professor Arthur Jeffrey Dempster could confirm one of the oldest and most disputed theories, then willingly would we admit the accusation.

"The truth is that we are working for a united world because we believe in Man, in his worth and in his oneness, whatever his race, his country and his class, and because we know that to-day, in the United Nations and their Specialized Agencies, we have the technical equipment which can counter the disintegration threatening us and work for the building of a peaceful world wherein each may find fulfilment.

"Humanity is one, but its oneness is still seeking its political expression. The future will show the trials through which men must pass to find it. But we can give our own answer at once".

"AS GAME AS NED KELLY"

In Australia this expression is one of the most flattering terms when applied to anyone with courage. It could be used to describe a young artist from "down-under" whose one-man show is now on exhibit at Unesco House. In depicting incidents from the life of the Australian Robin Hood, Ned Kelly, the artist, Sidney Nolan has had the courage to present in Paris a show which follows none of the French schools of painting.

Using a bold primitive style, very suitable as a medium for his subject, and bright glowing colours evocative of the clear Australian light, Nolan's work has an exotic vigorous quality.

Thirty-four years of age, Sidney Nolan was born in Victoria, and spends much of his time in remote parts of the continent. He is particularly interested in the early days of his country's history, and the 27 paintings centre around the now almost legendary figure of Ned Kelly.

Kelly roamed the Australian "bush" seventy years ago, terrorising the police. But the inhabitants took a romantic interest in his daring exploits, and when he was finally captured and sentenced to death, thousands of Australians petitioned, unsuccessfully, for his reprieve.

LUXEMBOURG: A "VOICE" OF UNESCO

ADDRESSING the newly formed Luxembourg National Commission for Unesco, at its inaugural last month, M. Jaime Torres Bodet, Director-General of Unesco, stated that the 300.000 inhabitants of the Grand Duchy were among the best informed peoples in the world.

The results of a Unesco survey into press, radio and film needs of war devastated countries, he said, had shown Luxembourg to have the highest number of newspapers per 1,000 head of population.

"So far as broadcasting is concerned", said M. Torres Bodet, "your voice can be heard throughout Europe, thanks to the powerful Radio-Luxembourg transmitter; from that station, you are publicizing Unesco's programme and aims, and disseminating news about our Organization and, in particular, about the international work camps, in your "International Programme for Young People".

Luxembourg, whose people call it "Gutland" (the good land) gave its support to the plan for Unesco's creation while its government was exiled in London, and later attended the Preparatory Conference, finally joining Unesco in 1947.

Judged by its area, the Grand Duchy is considered a small country, but in difficult situations, it has always shown itself capable of taking on a stature which has no relation to its physical size.

During its history it has been occupied at different times by Spanish, Austrians, French and Dutch. In 1867 the great powers guaranteed its neutrality, but this did not prevent Luxembourg being invaded and occupied in 1914 and again in 1940. Each time, however, with no other power than an international guarantee, it has regained its sovereignty.

Courier
UNESCO

JOSÉ CLEMENTE OROZCO

— MANKIND WAS HIS HERO

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AT the close of UNESCO'S Fourth General Conference in October, Mr David Hardman, leader of the United Kingdom delegation, paid a tribute to the Mexican artist José Clemente Orozco, whose death occured a few weeks previously.

"This Conference " said Mr Hardman "cannot be insensitive to the loss to the culture of the world that the death of Orozco has caused. Born in 1886 for more than a generation he covered the walls of the palaces, churches and public buildings of Mexico with his tremendous frescos, one of which, indeed, as many here will remember, adorned the walls of the Escuela Normal, where our Conference was held in 1947.

"Through his frescos he sought to express his understanding and the yearning of the common people of the world for all we, here, are searching to foster---for education in understanding."

After M. Jaime Torres Bodet, Director-General of UNESCO, and Dr Antonio Castro Leal, leader of the Mexican delegation, had replied to Mr Hardman, the Conference adopted the British delegate's suggestion that a message of condolence and regret be sent to the Government of Mexico.

As a further tribute to this great Mexican artist, the "Courier" is presenting on this page, an appreciation of Orozco written by Jean Cassou, the distinguished French Hispanist and Art Critic, together with reproductions of two of the artist's works.

In his "Martyrdom of St. Stephen", Orozco jolts the spectator into an arena of wild emotions, his bold, stark designs, often adapted from the abstract violence of pre-Columbian art, reinforcing the action. By choosing brutal themes and developing them to deliver the sharpest impact, painters of social reality like Orozco, create new beauty in tragedy.

THE history of European art during the second half of the 19th century is a succession of rebellions and adventures. It is a story of heroic stature, and the great artists who have played their part in the making of it have an aura of tragedy about them. Each of these men carried his individualism to a point of extremity. The artist of the time occupied an unfortunate social position, outside society, and against society. Gauguin and Van Gogh are examples of the artist cast out from society.

But, however much we may admire them, these are not examples to be followed indefinitely. The unfortunate position of the artist is not inherent in the nature of things. He may come to wish for a movement of co-operation between himself and society. Today this co-operation works by way of compromise and expediency, such as snobbishness, fashion and the speculation of dealers and art collectors.

A broader, better coordinated and more firmly established co-operation can be conceived, through which society as a whole, rather than a privileged minority, would benefit from the artist's effort. This society of the future would entrust the monuments of its culture and tradition to the artist's hand. The artist would be called upon to construct the great public buildings dedicated to the civic, cultural and social activity of the people.

This would be the ideal form of reconciliation between the artist and society. Modern art, which formerly was individualistic and ostracized, will have reached its perfect expression when it becomes monumental. Art which limited itself to small canvases will find new forms of expression in mural decorations and frescoes, as it did during the great periods of history, in the centuries of great civilization.

And then this succession of marvellous inventions and prodigious innovations which we have witnessed will find its glory, its justification and its reward.

ART AND SOCIETY HARMONIOUSLY BLENDED

AN important social development, bringing about a new regime, will soon tend toward that monumental self-expression. A new regime, will be ambitious to match its great predecessors in history which have left their mark upon their century and have given it its style.

But such an ambition is not always very readily satisfied. The example of the Mexican Revolution is a noteworthy exception. This revolution has had its artists from the very beginning, and they have known how to respond to the opportunity which was opened to them to create a great social art. They used the monumental form to express the revolution, the spirit of the people who had made it, their past and present history, emotions which they shared, and their destiny. The contemporary Mexican frescoes are one of the great achievements of world civilization. In them, art and society find themselves harmoniously blended.

It was in depicting the past and present history of his country that Orozco portrayed the history of man's suffering, struggles and fulfilment. This painting illustrates one of the events in Mexican revolutionary history when the "Zapatistas", followers of General Emiliano Zapata, revolted in support of agrarian reforms, at the beginning of this century. (Oil on canvas, 1931 - Museum of Modern Art Collection, New York.)

By Jean CASSOU

Foremost in this renaissance is Diego Rivera, who, as a young man, travelled in Europe and lived in Paris, where he mingled with the first Cubists of the French school. He has thus participated in the experiments and innovations of our modern art — that insurgent and ostracized art — and his vast mural epic is its climax and synthesis. With him, modern art reaches monumental proportions.

His fellow countryman, José Clemente Orozco, who has recently died, came to know Europe later in life. But he intuitively understood and assimilated the efforts, the discoveries and the daring trends of modern European art, particularly of French painting, and they have served him as a point of departure for his great compositions.

José Clemente Orozco was born in 1883. He studied in Mexico and witnessed his country's revolution. He painted his first frescoes in 1922. The problems which he faced, which are the problems of mural art, i.e. of social art, are the assimilation of style and expression. It was necessary to transpose the stylised, simplified, synthetic, geometrical, abstract vocabulary of modern art into an expressive language and epic themes which could be understood by the masses.

SIGNIFICANT among his work is his gigantic figure of Prometheus (1930), which must have been a fascinating subject for Orozco. He must have felt the necessity to project this powerful religious image — the image of human religion — of truly michelangelesque character, for himself as well as for his people.

Two years later, upon his return from Europe, he undertook the frescoes in the Dartmouth College Library, and following that, his famous work at Guadalajara and Jiquilpan. Each new work added to the scope and power of his art. His last work, the vaults and walls of the church of the Hospital of Jesus (1942-1944), reaches new heights of movement and grandeur.

CHRIST DESTROYING HIS CROSS

THE revivalist dream which animated Europe and particularly France in the 19th century, and which tried to express itself in decorative painting, achieved reality in the frescoes of José Clemente Orozco. The history of man, portrayed in this history of the American man, appears in all its dialectical grandeur in those powerful works. A continent and its mysteries transform their energy in the drama of revolution. Prometheus plays his heroic part against the gods, man suffers, struggles and fulfils himself; it can be likened to a symbol which belongs to Orozco's early work: Christ destroying his cross.

The work of Orozco, this extraordinary epic narrative of truly hemispheric dimensions, reveals the Mexican soul. Its forms, its combinations of forms, its plastic sections, display a certain quality of hardness, rigour and strength which are profoundly characteristic and correspond to deep organic necessities. But this message is of universal interest and concerns us all. The Mexican man becomes the cosmic man.

"Through the language of metaphors, signs and symbols", writes his fellow countryman, Justino Fernandez, "Orozco tells us that the human reality is movement, constant renovation, disintegration and integration, death and resurrection."

When an artist, inspired by his country's past and present history and inspired by the genius of his country, achieves a work of such philosophical scope and such broad significance, he raises himself and his country to universal stature. With Orozco, Mexican art, if it remains rooted in its native soil, reaches out beyond the frontiers and becomes a message to humanity.

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